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THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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REQUEST FOR OPINION.

IT HAS been seriously suggested that none of the FORUM answers should have any name attached, so that readers may not know who writes them. Another reason offered is that readers would take the answers on their merits and come to independent conclusions, and that dogmatism would be prevented. To the contrary it is said, that we would thereby truly conceal the identity of the person replying but not thus compel readers to reason on the merits; and that many—indeed most—readers wish to know the opinion of well-known Theosophists, for none the less would reason be obscured.

I therefore request as many members as possible, who read this, to send in to the office their opinion and desire in the premises so that we may have a large number of views before considering any alteration.

WILLIAM Q. JUDGE.
President.

QUESTIONS AND ANSWERS.

QUESTION 38.

The effect of alcohol being degrading, why is it that a person under its influence will sometimes give expression to lofty sentiments and high moral teachings? A friend of mine knows a case of this kind. The person when in a drunken fit quotes many fine passages from the Bible and other sources.

W. Q. Judge.— The assertion in the question is too sweeping. Some of the effects of alcohol are degrading, and some are not. It has many good uses. The abuse of it is what is degrading. There is no necessary sequence between the degrading effect and the utterance of lofty sentiments in every case, and yet in many cases there is. It is well known that—just as happens in hypnotism—the effect of alcohol may sometimes be to dull the outer brain and release the recollection of the teaching in early life of religious or lofty sentiments. This is like a phonograph which, as a machine, may repeat any good thing ; the drunkard has become a maudlin machine. But the inner memory cannot be made drunk, and it is that memory which brings out the expression of lofty sentiments. In the same way morphine, more degrading in effect than alcohol, causes the taker sometimes to utter high sentiment and write magnificent literary matter.

QUESTION 39.

In the Key to Theosophy, *p. 161, it is stated that "after death it (the Ego) receives only the reward for the unmerited sufferings endured during its past incarnation." Is not this sufficient authority for the view that much of life's suffering is unmerited.*

Joseph H. Fussell.— If the querist desires "authority" for his views he should read the note appended to the above quotation in which it is stated that "the words are those of a Master." But the meaning and application of the term "unmerited" is given a little further on in the same paragraph : "If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence ; and on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle

the human soul to the fullest consolation, rest and bliss in his *post mortem* existence."

If therefore the querist makes the statement in regard to "unmerited suffering" on authority, surely he should also take the meaning and explanation given by that same authority for the terms used.

But, putting authority aside, can we not arrive at a solution of the question from a consideration of the fundamentals of Theosophy. One of those fundamentals is the "universal reign of law" and this is the key or touchstone by means of which we may discover our true relation to the conditions and environments of life. Now, that any suffering should be unmerited implies in that particular case either the absence of law or something beyond and above the law. In either of these two events the "universal reign of law" is negatived and we should have to confess that our fundamental proposition is not true, that law is not universal.

Let us consider however in what position we should be placed if unmerited suffering were a fact. First of all we should be compelled to concede that happiness might also be unmerited and if the unmerited suffering is to be balanced by bliss in Devachan, what about the unmerited happiness? Is that to be also balanced; by suffering presumably in Kama Loca or the next earth-life maybe? Where would the matter end? All ideas of Karma, of sowing and reaping, would be nullified. And if so, we should have to confess that we had no longer the key to the exact Science of Life, that in fact we were no longer fully responsible but only partially so, if at all. The natural outcome of this would be that we should soon regard all the ills of life as undeserved and thereby would cease to learn the lessons and be helped by the discipline which suffering and pain afford in the light of the *unvarying* law of Karma. If this law does not hold in the least particular it cannot hold in regard to the whole, and our position would be no more reasonable than that held by those who believe in chance or the favoritism of a God.

But it will doubtless be objected that the words of a Master must be true. Let us therefore look at the matter from another standpoint. There are two natures, two egos in man; the higher and the lower. The lower ego lives simply in the present and with reference to time; it cares only for the things of the earth; it seeks pleasure and shuns pain; its memory is the memory of but one life, a few short years. The higher ego lives in the eternal, it lives with reference to state rather than time; it cares

only for the things of the spirit; it seeks experience but is above both pleasure and pain; its memory is not confined to one short life but is rather that of steps so far climbed on the ladder of evolution than of the small circumstances that fill so large a part of transitory earth-life. The sum total of its memory is expressed as character.

The real bearer and focus of Karma is the higher ego, not the lower. The lower ego is an instrument of the higher, an expression of it, and as such can only be held responsible for its own acts, and can merit only that which is the result of its own acts. Its life and all its accompaniments are effects of causes set up in previous lives and since it, as *lower* ego, never before had existence it cannot be held responsible for these nor can it be said to merit anything at all except that which comes to it as the result of its own efforts. But the real ego persists from life to life and is the *sutratma* or chain which links together the separate personal lives and by means of which it reaps that which it sows, neither more nor less, and for whom there is no pardon until it has paid the uttermost farthing.

Furthermore, not a single act or thought even is possible that does not affect others, hence much that we reap will come from or through others, and may apparently be totally unrelated to our own lives. But as we set in motion thought currents and cannot trace their effects, cannot tell even whom they affect, but yet are responsible for them, so may the results come we know not whence. We send out a thought at random and we reap a result seemingly by chance and unmerited. But only seemingly; suffering may *appear* unmerited but that is because we look only at the surface of things and cannot touch the inner verities. If life is guided by law, and effect unerringly follows cause, then there is no unmerited suffering. But if any suffering is unmerited then law does not rule our lives and we are like a ship at sea without rudder and compass. We can however prove for ourselves which is the true view, but let us remember that rudder and compass exist only for those who will use them.

QUESTION 40.

Was Jesus the only Avatar who asserted that thought and intent was as culpable as actual deed? A friend states that to be the case and therefore holds Jesus to have gone further in ethics than any other reformer.

W. Q. Judge.—The friend who states that Jesus was the only

teacher who asserted "that thought was as culpable as deed," should be compelled before being allowed to make a conclusion, to bring forward his or her authority. It would be found that there is no authority for such a statement but that history is directly opposed to it; Buddha always taught that the thoughts were the most important and were the actual deeds, the things in themselves, and that the outer deed was but the expression of a thought, and that only by good thoughts could we attain to perfection. In many ways this can be found in the Buddhist and Indian teachings and indeed in the teachings of all great reformers before Jesus. Buddha and his disciples taught that although a man might do a very charitable act, yet if he did not think charitably and if he was doing the act for the sake of gain or glory, it was his thoughts that determined the result for him. Therefore the thought which was not charitable was to be blamed. This shows how important they held the thought to be. Jesus having been educated in the schools of the Essenes and probably all the other mystics, all of whom dwelt upon the importance of thought, simply gave out what he had been taught.

QUESTION 41.

On page 10 of May FORUM, *in answer to Question 5, appears the following; "Those actions which in the moment are like nectar, are, in the long run like poison;—and those actions which in the moment are like poison, are, in the long run like nectar;"* (Bhagavad Gita). *This sentence seems to indicate that one should always do* that *which is disgreeable; that that I would do, I should not do, and that that I would not do, I should do. We are all seeking the truth from a* strong desire *to* know *of the truth;—should we curb that desire and seek falsehood? For one I would like to see* every *man reap the full rewards of his labor;—should I curb that desire and despoil him (or assist) of those rewards? No man, however base, loves to be deceived, and there are some who do not like to practice deception;—shall we curb that desire and practice deception? Shall or should we learn to sip poison from nectar, and then nectar from poison? If so we must learn to* love *both; evidently there is something lacking in the sentence quoted.*

Claude Falls Wright.—As the writer of the passage quoted, I may perhaps be permitted to reply. There is nothing lacking in the sentence quoted if it be taken in connection with the rest of the paragraph, which distinctly states that it is those actions which one *should* do rather than those actions which one desires

to do that are in the moment like poison and in the long run like nectar, and *vice versâ*. The complete sentence in the *Bhagavad Gîtâ*, chapter 18, states that that which arises from a *spiritual understanding* is in the moment as poison but in the long run as nectar, and that that which arises from sensuous desires is in the moment sweet as nectar but in the long run poisonous. This modification will explain the whole passage. It does not mean that one should always do that which is disagreeable, but merely that he should do that which arises from spiritual discernment. But as most men find more pleasure in doing things that are the result of the desires of the senses than anything else, it is often a truth that most of what we do not care to do is more likely to be spiritual than otherwise.

W. Q Judge.—The confusion produced as shown in this question is due to the fact that *C.F.W.* did not quote the words of the chapter in question, and that the questioner did not consult the *Gita* for himself. It refers solely to pleasure or benefit or enjoyment and not to actions specifically. It mentions three kinds of pleasures. The first is due to a purified understanding and will appear in the beginning to the man who has lived in the senses to be *as* poison, that is, objectionable, but the end will be "as the waters of life," because it arises from *satwa* or truth. This does not mean we are to seek for poisonous or disagreeable things. The second sort of pleasure is derived from our senses, seems sweet at first, but in the end will be as poison, being derived from passion or *rajas*. The third includes all those so-called pleasures which in beginning and end are bad in themselves. Looked at in this way and having read the chapter the questioner will not ask the question; he ought to read the poem.

QUESTION 42.

Is membership in the Theosophical Society to be regarded in any way or sense as that which is called in the Voice of the Silence, *the "hall of learning?" If so, when unpleasant conditions arise are these tests applied to disciples to prove them? Is it always wise to continue these relations even when disagreeable and it seems impossible to ignore or become indifferent to them?*

Dr. J. D. Buck.—I think membership in the T.S. is not "in any way or sense" *necessarily* entrance to the "hall of learning" as spoken of in the *Voice of the Silence*. One may be an F.T.S. for a

lifetime and be still in the "Hall of Ignorance." The outer form and association *per se* count for naught. It is one's fitness for and the *use* one makes of opportunities that determine progress and enlightenment. The second part of the question seems rather obscure. It were wiser to think that no "tests" are "applied" than to take such a stilted view of the most ordinary occurrencs as to magnify one's importance and make a mountain of Maya over trivialities as is sometimes done. That a "relation" is disagreeable *may* be the best reason in the world for continuing it. As, for example, when it can be found by a little honest self-analysis that the disagreeableness is one's own fault. It is often far wiser to ignore and finally become unconscious of disagreeable things and thus by self-conquest advance from the Hall of Ignorance (Maya) to that of "Learning." The whole of one's life-experiences become "The Hall of *Probationary* Learning" when one has started on the Path, and the first step on the Path is the determination to conquer self, and so become "the knower of *All Self*." To one who is thus determined membership in the T.S. offers many advantages, and yet few seize them and profit by them. They are too conscious of "unpleasant conditions," and, instead of setting to work to improve these conditions, they dwell upon, magnify and scold about them till they become themselves "disagreeable" critics of others, and carpers. The true disciple *will find his way* and allow nothing to deter him; unselfish, yet self-centred and serene in the hottest fight. Patience, helpfulness and unselfishness lead to *Divine Compassion* which is "Alaya's Self" and so one enters AKSHARA.

QUESTION 43.

Do monsters of depravity ever seek rebirth through any but mothers of like character?

W. Q. Judge.—I would like to answer this question so as to satisfy the questioner, but it being a question of statistics it is not possible to be exact from want of data. The question seems to bear the inference that the questioner thinks monsters of depravity seek mothers of like character. But is this so? Do we not know that all through time very bad men and women have been born of virtuous, righteous mothers. It was the mother's Karma to be so unfortunate. In Indian history there was a monster named Kansa born of a good mother; doubtless the mothers of Nero or other wicked Roman emperors were good women. All this being the case, we are at liberty to assume that sometimes

monsters of depravity obtain birth through mothers of opposite character. If we were to insist on the opposite, then we must say, in the case of great sages and Avatars, such as Buddha, that they only seek birth through mothers who are great as they; but this is known not to be the case.

QUESTION 44.

When the disintegrating principles leave behind them the Skandhas, and these skandhas are the seeds or seed for the next personality, do all the skandhas enter or build up the present personality or are there some skandhas left on the screen of time that will enter or build up some personality in the future? Say the second, third or seventh from the present one?

Julius C. Hug.—In answer to this question I would say, like an actor on the stage who will represent a certain character through many scenes in different shades and lights, until the play is ended, the next evening the same actor will represent a different character altogether and probably similar to the one the evening before. In order to do this the actor is compelled to select from the storehouse different material in clothing and language, but it is the same actor. So with the reïncarnating Ego it will build up one good quality after another, and for each quality there are several reïncarnations required when a certain quality is built up to a certain point then the play is ended for the time. Then the Ego selects from the storehouse the proper materials for the next play. According to the above it would seem that a different set of skandhas would be required, some of one personality and and some of another.

QUESTION 45.

What is selflessness and wherein does it differ from unselfishness?

H. A. Freeman.—Selflessness is entire self-abnegation in the performance of duty.

It is broader and more comprehensive than unselfishness which merely disregards personal advantage. Unselfishness relinquishes freely and cheerfully and finds pleasure in the sacrifice.

Selflessness considers neither consequent pain nor resultant pleasure in its operation but compels itself always to

"Hew to the line
Let the chips fall where they may."

Selflessness ignores distinctions while unselfishness may discriminate through sentimental preference.

In selflessness the impulse is unswayed by personal desire, personal hope or personal fear. With respect to self, it is entirely automatic, though always conscious regarding its object. The story of Casabianca wherein

"The boy stood on the burning deck
Whence all but him had fled,"

and there remained until he perished, vainly awaiting his Father's permission to save himself, illustrates the idea of selflessness.

Buddha offering himself to the starving tigress and her cubs pictures selflessness, and the Nirmanakayas renouncing Nirvana to share anew the sorrows and suffering of their weary pilgrim brothers, condense the spirit and meaning of selflessness i to an attribute little short of divine.

QUESTION 46.

Is the will of man a higher, or the highest mental action of the man, or a something above and beyond the mental? Is it the Divine *in man to govern ("Know ye not your body is the temple of the living God") or is there an animal will; a mental or intellectual will and a Divine will? Or, more simply, a Divine will and an animal will?*

Dr. Jerome A. Anderson.—The will is an impersonal force; as universal as Jiva; an aspect of the Absolute itself. All forces in nature have their positive and negative aspects, or potent and latent states. Will seems to be the potent aspect of desire, or desire passed into action. As we are taught that "desire first arose in It," so will may also be traced to the Absolute. Therefore there can be no subdivision of will into intellectual, animal or spiritual; if desire arises upon any plane, will must follow for the satisfaction of that desire, for will is but the impersonal force carrying out the decrees of desire. Upon the spiritual plane, desire arises from compassion; upon the intellectual, from thought; upon the animal, from sensation. Where one centres his consciousness, there does his will become active; it increases in potency as we approach the divine and this enables the "higher will" to overcome the "lower." The spiritual will, or will acting upon the spiritual plane, transcends the will acting upon the intellectual plane, and this, the will acting upon the animal plane. Therefore it is possible to control the thoughts arising from sensuous sources, and so "kill out (sensuous) desire."

QUESTION 37—*(continued.)*

What theosophical reasons are there for preferring cremation to earth burial?

W. Q. Judge.—I find in the answer to this question which appeared in September, some statements regarding the Egyptians to which I would like to take exception on the ground that they cannot possibly be proved. It is said that because the Egyptians thought the soul could not gain its freedom until the body disintegrated, they therefore embalmed the body in order to chain the soul to it. I cannot agree to this at all. And all that we read of the aspirations for freedom and desire to be with the Gods which the Egyptians indulged in, would tend to show that if they knew how to allow the soul to gain its freedom they would not try to prevent it by making it stay in a mummy.

The answer then goes on to say that the soul being thus cut off from physical life and pent up in the body with its desires, it there had to fight its own nature, and if it did not succeed it had to fight again; this, the answer said, enabled the soul to have immense power upon its return to earth where it might achieve union (with the highest) without difficulty. It seems therefore from this that for a time at least it would be better to be a mumy than a man. I do not agree with the propositions made, they cannot be proved, and I do not think they can be shown to be anything more than fanciful; at present I do not know of any book or record in which there is any account or hint of this doctrine.

PRICE OF FORUM—NEW SERIES.

Many requests having been made by members and outsiders for additional current and back numbers of the FORUM, the Executive Committee has fixed the price of these at 10 cents per copy. The May number is out of print.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

DESIRES AND PASSIONS—KAMA.

Different classes of desire. Those related to physical existence; bodily appetites and tendencies. Those of the mind, such as pride, ambition, etc. Higher desires for spiritual progress. How all these are often intermixed. From what does desire arise? Is it from polarity or what? Desire expressed in animal and other kingdoms. Correspondence or likeness between chemical affinity and desire. The difference between the two. The position and relation of desire to and among the other human principles. Compare this with the view of modern psychology. Relation between will and desire. What is weak will? Is there absolutely such a thing, or is the "weak willed" one who has many desires pulling in various ways?

REFERENCES.

Ocean of Theosophy, chap. vi.

CYCLES.

A comprehensive law of nature. To be found without exception in the growth of all beings. A key to the future. Vibration the basis of it. Originates in the ever-seeking of the two poles of nature to unify. The separation of spirit and matter at the commencement of existence causes a tendency of the one to pass to the other and *vice versa*. From this results vibration. To be found in all departments of nature; day and night, summer and winter, heat and cold, waking and sleeping, light and darkness, life and death; a perpetual series. Hence reincarnation the necessary conclusion. Application of the law to racial devlopement, to wars, to famines, etc; also to the growth and fall of civilizations. Men, races, planets, universes, cosmoi ruled by this absolute, immutable law.

REFERENCES.

Five Years of Theosophy, article "Theory of Cycles;" *Ocean of Theosophy*, chap. xiv.

NATURE'S FINER FORCES.

Intelligent appreciation of the finer forces of nature necessary. Science takes no account of the action of these forces, it merely observes their effects. The growth of trees and animals resultant from action of intelligent energy. Ancient Aryans taught that there were seven different forces corresponding to the seven senses—two of which are not now known to the ordinary man,—called the mahabhutas or tatwas by the Hindus. The action of Purusha or Spirit in Prakriti or Matter throws it into seven different conditions and causes it to generate in seven different ways. On our planet this produces the seven kingdoms, *i.e.*, the three elemental, mineral, vegetable, animal and human.

In the Cosmos it produces the seven hierarchies of spiritual beings and planets. All nature an outbreathing and inbreathing. Man only lives by such action. The finer currents of nature also subject to the same law, hence positive and negative. Astral light the field for play of grosser forces exercising in this sphere; hence not recognized by ordinary men. Many finer currents in the body than those passing through the veins, arteries and nerves. Hypnotism indicates the existence of some of these; clairvoyant sight, that of others. The mind the great controller and exciter of these currents. By controlling the mind the body can be overcome, and through that the whole of nature; placing all under the dominance of spiritual perception.

REFERENCES.

Nature's Finer Forces; Occult World (letters of K.H.); *Modern Theosophy: The Astral Light.*

THE EGO.

Two phases, higher and lower. In theosophical terminology differs from the Higher Self. *Key to Theosophy* should be carefully studied for such definition. The ego commonly called manas or human mind or soul. Lower ego the personality with its desires. The higher ego that phase of the human soul united to the spirit. Object of attainment to unite the higher and lower egos. This is accomplished after death by most persons. The aim should be to complete the union before death. Initiation.

REFERENCES.

Key to Theosophy, sections, ix x.

NOTE.

Some members have taken the statements of these syllabusses as being didactic and authoritative teachings. They should not be so taken as they are merely analyses of theosophical subjects made by different persons and are intended simply as suggesting certain lines of thought, study, and work. They are an attempt to fill a long-felt want among the Branches and to give each centre a good outline for discussion at its meetings; but nothing more is intended, and they should not be taken as authoritative.

THEOSOPHICAL NEWS AND WORK.

Beacon T.S. was chartered September 30th. This is a branch formed in Boston, Mass., for the purpose of doing special work amongst the laboring classes. It is formed by old members of the Boston T.S. demitting therefrom. This is the 85th branch on the roll.

Sirius T.S., chartered on September 30th, is one situated at North Yamhill, Oregon. It begins with nine very earnest workers and is the 83d branch on the roll of the T.S.A.

Bellingham Bay T.S. was chartered on September 30th. This Society is located in Fairhaven, Washington. The charter was signed by six applicants and there is every prospect of active work being done in that city. This is the 84th branch on the roll of the T.S.A.

UNITY T.S. is the name of a new Society formed in St. Paul, by the members of the old St. Paul T.S. ratifying the action of the recent Convention. The old St. Paul T.S. agreed to disintegrate after the Convention, not all the members agreeing with the action there taken, but the branch itself did not unite with the incipient "American Section T.S." The members of the Unity Branch consist of nearly all the active members of the old St. Paul T.S. Great work is expected from the Unity T.S. This is the 87th branch on the roll of the Society.

SUNDAY MORNING public lectures on Theosophy during the season are to be given in Chickering Hall, New York, by Mr. Claude Falls Wright. It has been felt that there was a decided want in the absence of Sunday morning lectures in New York on Theosophy. Christian organizations, ethical societies, and liberal churches all hold services at that time, but Theosophy, up to the present time, has not had a single public meeting of any description. Moreover it has been thought by some that there would be advantage in having the same lecturer for a long period. The lectures will begin on October 13th, at 11 a.m., and be continued every Sunday morning. This work is under the auspices of the Aryan T.S. and largely the work of its trustees. The hall holds about eighteen hundred people.

WILKINSBURG T.S. was chartered on the first of October. This branch has been formed in Wilkinsburg, Pa., and consists of several members from the Pittsburg T.S. and three new members. The branch's work will be especially in the town of Wilkinsburg where much work can be done. This is a development of Karma Lodge. The Secretary reports that "the attendance at the branch has been regular and interest steady. Each member is down on the syllabus to read a paper or speak; all are willing to do all they can. The class for the study of *Theosophical Manuals* meets every Monday night. Regular meetings are held Thursday evenings at Karma Lodge. The interest and activity of the members makes up for the small number. Papers on *Prana*, *Universal Brotherhood* and *Man: how many Souls has He?* were read during September. The syllabuses are very dainty though inexpensive affairs. More members are coming in soon, and interest is growing in Wilkinsburg." This is the 86th branch on the roll.

NEW ENGLAND COMMITTEE FOR THEOSOPHICAL WORK.

An application has been received from the New England branches to establish a committee such as that formed by the branches on the Pacific Coast and in the Central States. This matter is to come before the Executive Committee T.S.A. and as soon as passed upon full details will be given in the FORUM.

REPORT OF CENTRAL STATES COMMITTEE.

Mr. Harding is still in Indiana, having worked there continuously since the latter part of June. From Ohio we have reports that the Cincinnati and Toledo Branches have opened their fall work, the latter having secured new rooms made up an attractive syllabus for the next three months' labor. The Dayton Branch has just got into new quarters. From Hartington, Neb., we have notes of activity. Rapid City, South Dakota, has a branch composed of gentlemen, who write us cheerful accounts of their new home and weekly meetings. They however ask for suggestions that will lead to interesting the ladies. Dana Branch, of Sioux City, is busy with both branch and propa-

ganda work. Last week Bro. Wade went to St. Paul under the auspices of the C.S.C. to see if he could assist the branch, the visit has resulted in the forming of a new branch, which they have named Unity. It has its rooms in the Endicott block and meets every Wednesday and Sunday evening. This branch appears to be made of energetic material which promises effective work.. The general reports from the other branches in this territory indicate an unusual activity.

THE STATE AND PROGRESS OF THINGS.

The action taken at the Boston Convention last April has had an enormously beneficial effect. It insisted on brotherhood; it shook up—and sometimes out— those who were lazily floating or who lived for mere formal theosophy; it inspired the earnest. Greater strength is observable. Members continue to come, branches spring up.

In the month succeeding the Convention more new members were taken in than in the same time during 1894.

Disaffected spots, previously known as active centres, presented in each case a loyal and large number eager instantly to work. Other disaffected places, previously inactive and hence equal to a cipher at all times, need not be counted, they would soon have been dissolved in regular course.

Instantaneous action followed the Convention. It closed on Sunday. Monday morning the new forms of charters and diplomas were drawn and as soon as the lithographer could be had were put under way. Circulars were being printed before two days. Soon after the new FORUM was planned. Then the Central States branches formed a committee for work and have ever since been active. Summer was not allowed to stop the machinery. If the movement had a single tremor it was too small to be seen, and the onlooker could not observe anything but growth of activity. The simple change made was a few days' talk and then the whole public forgot that and looked, as they still look, to the Theosophical Society in America.

In Australia also the influence of the T.S.A. has been felt. Nearly the whole of the Sydney Branch has applied for a charter under our constitution. The question is now under debate in Australia and New Zealand, whether a Theosophical Society in Australasia will be formed or whether these branches will come under the jurisdiction of the T.S.A. The reason for this action on the part of the Australasian members was on account of the country having been overrun by circulars such as were distributed about the United States before the action of the Convention ; and their desire is for work and to get rid of these untheosophical barriers to progress.

The following is a list of all the branches now forming the T.S. in America, that is, of all those branches who have properly united with the T.S.A. and have their charters endorsed. There are other branches yet to come in and which are simply waiting until the winter session begins for their Society to vote upon the question of sending the charter for endorsement. It will be seen that there are 14 new branches added to the list.

Arjuna (St. Louis), Aryan (New York City), Malden (Mass.), Golden Gate (San Francisco), Los Angeles, Boston, Cincinnati, Krishna (Philadelphia), Vedanta (Omaha), Point Loma (San Diego), Varuna (Bridgeport), Isis (Decorah, Iowa), Milwaukee, Brooklyn, Santa Cruz, Blavatsky (Washington), Excelsior (San José, Calif.), Kansas City, Aurora (Oakland), Narada (Ta-

coma), Stockton (Calif.), Triangle (Alameda, Calif.), Eureka (Sacramento), Dana (Sioux City) Hermes Council (Baltimore), New Orleans, Seattle, First T.S. of Jamestown (N.Y.), Pittsburg, Memphis, Fort Wayne, "H.P.B." (New York City), Soquel (Calif.), Salt Lake, San Francisco, Providence, Olympia (Wash.), Hot Springs, Kshanti (Victoria, B.C.), Cambridge, Blue Mountain (Elgin, Or.), Indianapolis, Westerly, (Mass.), Kalayana (New Britain, Ct.), Santa Rosa (Calif.), Dayton, Wachtmeister (Chicago), Bulwer Lytton (Rapid City, S.D.), Englewood (Ill.), Columbus, San Diego, Syracuse, Redding (Calif.) Sravaka (Marysville, Calif.), Corinthian (Corinth, N.Y.), Lake City (Minn.), Macon, Somerville (Mass.), Orient (Brooklyn), Gilroy (Calif.), Keshava (Riverside, Calif.), Denver, Buffalo, Seventy-Times-Seven (Sacramento), Santa Barbara (Calif.), Tathagata (San Ardo, Calif.), Sandusky, Meriden (Ct.), Bristol (Ct.), Lynn, Lowell, St. Helena (Calif.), Roxbury (Mass.), Venezuela (Caracas), Nashville. And in addition the following new branches: Loyalty (Chicago), Hartington (Neb.), Newark, Beaver (Toronto), Prometheus (Portland, Or.), Manasa (Toledo), Minneapolis, Sirius (North Yamhill, Or.), Bellingham Bay (Fairhaven, Wash.), Beacon (Boston), Wilkinsburg (Pa.), Unity (St. Paul), Yonkers (N.Y.), and Warren (Pa.), making a total of eighty-nine branches on the roll of the T.S.A.

THEOSOPHICAL RECORDS AGAIN.

Under date of September 7, 1895, Col. H. S. Olcott issued a circular intended to disprove the Boston claim of the *de facto* character of the T.S. under his rule. It consists of two documents, one signed by William Q. Judge and the other by A. Gustam. To these are added remarks by Col. Olcott. The two papers are to the effect that he may practically do as he likes while away, but they do not remove the centre from New York, nor do they support the Colonel's claim or validate his acts There are several reasons why this is so.

First, the papers are illegal, mere scribblings by himself and Mr. Judge in those old days.

Second, there never was a quorum present.

Third, they are not in any book, as he says, for the original minute-book of the T.S. is in New York City, which it never left. Col. Olcott wrote Mr. Judge not so long ago asking him to send that minute-book. We can print his letter if he likes.

Fourth, in order to make the proceedings legal, so that subsequent acts under them would be legal, it was necessary to issue a call for a full meeting. This was not done; no one was notified, because then none would come, and Olcott wanted documents of some kind or another to show when he went abroad, intending afterwards to have everything made regular.

Hence, as shown at Boston, his subsequent orders and executive meetings, carried on without call in most cases, were all *de facto*. If he had issued a regular call, then the meetings at New York would have been regular and succeeding acts valid.

The two papers published in the circular were written at the flat occupied by H.P.B., in West 47th street, New York, and doubtless she was counted in as part of any proposed quorum; any chance visitor would also be counted. Nobody cared, for the real theosophical movement was then, as ever after, in the hands of H.P.B. and her unseen helpers. None of those cared for form-

alities but were looking for workers. And she, later, laughed at his forms when in 1890 she declared herself "President of the Theosophical Society in Europe."

SOME CORRESPONDENTS ANSWERED.

A.N. No, the largest number of circulars in the "Judge" case were not issued by Americans. The defendent himself issued only two—both necessary, and far apart.

B.D.C. You are quite right that our duty and best policy are to drop the old fight; but in reality the American public and T.S. have dropped it long ago. The press in fact knows but one Society, that is, the Theosophical Society in America.

T.E.H. No indeed, Universal Brotherhood does not require you to admit a tramp to the privileges of your home. Use your common sense please, and recollect that Nature is one great whole compounded of diverse elements.

N.T. Marriage is *not* discouraged either by Theosophy or the T.S. Indeed marriage is a part of Theosophy, and the T.S. is not in being for the purpose of upsetting the relations in life. Be careful not to spread pernicious doctrines.

C. We cannot stop nor prevent individual dogmatism, folly or authority-worshipping. Many people are very foolish and will try to force their ideas on others, or persist in allowing the headquarters or someone to think for them. No one but the offender can be held responsible. An earnest, clear thinker will speak forcibly, but he must not be blamed because many are convinced.

P.N. It seems to me as if you and your friends did small thinking on the question you put. The right to nominate is only the right to suggest a name; after nomination there is to follow election. Hence all that the President of T.S. in A. has, is a privilege to be the first to nominate his successor. Voters may not agree with him. It is not sensible for you to consider that any "popery" lies herein. Why not move next year to define the meaning of the nomination-right as it appears in the Constitution.

C.K. If your FORUM did not reach you it is because you did not give the right address. On examining the entries it seems you changed your address and did not notify of that either.

NOTICES.

Lotus Circle Songs bound in cloth can be had by writing to the PATH. There are 24 pages, and the words and music are printed together very clearly so that they are easily read.

Branch Secretaries or officers will please send to the President's office at Headquarters at as early a date as possible the hours and dates of the public and private meetings of their branches so that the office will be able to instruct any visitor or member of another branch desiring to attend the meetings, as to its dates, etc. This is important and should be attended to as soon as possible.